THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, SEPT. 11, 1824. NO. 14.

From the Universalist Magazine.

RELIGIOUS REFORMATIONS.

We promised in a former paper, some further remarks upon the subject of Religious Reformations. By the view we shall take of this subject, it will appear evident it is believed, that the change effected in society, and in individual feelings and conduct, by the preaching of Universal Grace, bears a nearer resemblance to the scriptural account of reformations, than what has generally passed in the world under this name. Should we succeed in this attempt, it will follow that Universalists have not only some, but the greatest share in this matter, of any order of professed christians since the apostolic age.—Now the professed object of reformers is, in all cases, to make men wiser, better, and of course happier. The person, who should deny this as the chief motive of his efforts to reform society, would justly be considered a dunce, or the unhappy victim of a religious delirium. But in looking over attentively, the history of reformations in various sections and ages of the world, we shall not find this to have been uniformly, nor indeed, generally the result of them. The first great reformation, after the introduction of the gospel by Christ, and those which were produced by the faithfulness of his Apostles, took place under Constantine in the beginning of the fourth century of the christian era. This heathen Emperor nominally, at least, embraced the faith of the gospel, and effected a general reformation by the legal establishment of christianity through all the Roman empire. This imperial work of reformation could not, itself, impart any knowledge of divine things, nor make any purifying impressions upon the heart; but it could, and doubtlessly did produce as much noise, and as general and high an excitement as any one which ever happened. Some would pronounce it the impious and oppressive madness of insatiable ambition, while others would declare it the regenerating operation of the spirit and power of God. But as the indirect tendency of this change in the religious institutions of the empire, might, to say the least, be salutary, as it prepared the way for the gospel to operate upon the understanding and the heart by its own energies, had Constantine and his Successors stopped here, the work would have been consistent, and useful. They however, continued to reform, and re-reform their subjects, till his holiness mounted the papal throne about the middle of the seventh century. This imperfect mortal, puffed up with the vain notion of pontifical infallibility, inflexibly persevered in the work of reforming sinners and the church, till there was scarcely a spark of light, piety, or truth in all christendom. Luther laid the foundation for another general reformation. The first was from paganism to popery, this was from popery to protestantism. The motives of Luther and his associates were unquestionably good, to root out the errors and corruptions of the papal See, and re-establish the primitive doctrines and practices of the gospel; but the subsequent events show how vain is the attempt of mortals to hasten those important revolutions which God only is able to effect.—No sooner did the reigning Monarchs of the age embrace the views of these reformers, than they seized the civil sword, and went on with the work of subjugation to their opinions. The reformation of kingdoms from popery to protestanism, and from protestanism to popery, moved on in rapid alternations; but in every change the very feelings of pagans, in their most unhallowed state, were exhibited.—The mild virtues and graces of the gospel were unfelt, unknown. Charity and compassion fled from the murderous conflict. The fiercest passions hurried their infatuted votaries through scenes the most revolting to humanity, and the most foreign to christianity. But still, reformation was the object in pursuit. Henry of England reformed the kingdom from popery to protestanism, Mary from protestanism to

popery, and Elizabeth had scarcely touched the throne before she raised her royal voice in favor of a reformation. But the careful observer will perceive, that in all these fluctuations, the same sentiments in substance, and the same feelings and dispositions were in operation. Neither of the parties was changed from folly to wisdom, from hatred to love, from cruelty to mercy, from rashness to a forbearing and gentle temper. Neither experienced what the scriptures mean by a reformation.—After the legal establishment of episcopacy in England, the puritans attempted another reformation. Unable however, to alter the opinions or the ceremonies of the national church, they fled to this country. From them numerous sectaries have arisen, among all of which, the popular work of reformation has been zealously pursued. But these fundamental tenets have been sustantially the same, and the temper and disposition which they have manifested answer to each other, "as face answereth to face in water." They all hold to the final dismemberment of the human family, the endless damnation of one part, and the interminable glory of the other. The only real difficulty among them, has been in determining the means by which two parties can be conducted to their final destination, without impeaching the character of God. But as the subjects of those awakenings are in almost, if not in every instance, wanting in charity, they need further reformation to qualify them for the society and employments of the blessed in heaven. Universalists are now laboring to effect a great and glorious reformation in the faith, and consequently in the feelings and conduct of mankind.—There is an infinite difference between the system of doctrine which they inculcate, and every other. It gives the most grand and lovely views of the Creator, and reveals the most intimate and endearing relation between all men. It presents him as the universal Parent, and the endless friend of every human creature. It removes all motives to rebellion against God, and gives the strongest inducements to serve and obey him, by walking in love, and living in peace with all men. Hence the change produced by this doctrine bears a nearer resemblance to the reformations of primitive christianity, than any modern or ancient excitements. This doctrine has already produced a wonderful change in society. Under its influence the different donominations are rapidly becoming the lovers and the friends of each other.

HERETIC.

Doctrine of two Natures in Christ.

It is one objection to the doctrine of the Trinity, that it ascribes two natures to Jesus Christ; that not content with respecting God as existing in three distinct persons, it divides one of those persons, by assigning to him a divine and a human nature.—This extraordinary doctrine is a necessary consequence of the trinity, and is, we think, one of the greatest incumbrances with which it is loaded. If the former be overthrown, the latter falls with it. We consider it peculiarly unfortunate for the advocates of the trinity, that their hypothesis involves a supposition, which is attended with all the formidable difficulties with which the doctrine of two natures in Christ is surrounded.

We shall proceed to state more explicitly, what is understood by this doctrine at the present day, and bring into view some of the most important objections to it, after offering a few observations upon its origin and growth in the earlier ages of the church.

The simple doctrines of Christianity became disfigured by a mixture of human falsehood and error, in times not very remote from the days of the apostles. The followers of Jesus soon ceased to honour their master as the favoured messenger, through whom the Father had spoken and made displays of power to men, and employed themselves in abstruse speculations about his rank and person. In their attempts to exalt his nature, they forgot the gratitude and respect, which were due to him as a teacher of the will of God, their duty and their prospects, as a guide and example to direct them on their way, encourage their virtue, and confirm their faith and hopes by submitting to the cross, and rising from the dead. He was revered by those of his disciples who attended him, or occasionally listened to his instructions, as one invested with miraculous power and wisdom; but no sooner had he left the earth, than the imagination or philosophy of the new converts began to throw around his person various disguises, which weakened the effect of those simple and grand virtues which marked his character. The prophet of Nazareth was viewed as God, having only the appearance of a man, by the heretical Do-

eetœ ; and regarded as a man, with whom one of the œons or divine intelligences became united at baptism, and whom he forsook immediately before his sufferings, by the no less heretical Cerinthians.

A doctrine somewhat resembling the trinity of latter ages was at length struck out, and gradually obtained currency.—On the subject of this doctrine, however, the opinions of the fathers of the three first centuries appear to have been somewhat indefinite and fluctuating. Different individuals entertained views, variously modified by their former habits of thinking, conceptions and prejudices. These views were stated by each one in his own way, and often loosely or carelessly expressed ; or if, in a few instances, forms of expression in general use were adhered to, they had never been fully explained, or accurately investigated, and therefore were far from being always understood, or having at all times the same force.

Arius, having early in the fourth century published opinions, which were deemed false and dangerous by the predominant party, the council of Nice was assembled, A D. 325, to suppress the growing heresy, and settle the faith of future ages. The labours of this council resulted in the production of the well known document, called the Nicene Creed, in which the Son is declared to be "of one substance with the Father, very God of very God," "who came down from heaven, and was made flesh."

The Deity of the Son being acknowledged, it next became an inquiry, in what manner the divine and human natures were united in him, and what were the consequences of the union. Were all the attributes of both natures preserved unaltered, so that there were two distinct natures united in one person ? Or were they blended and changed, in such a manner as to form a new nature ? If so, what was this new nature resulting from the union of perfect God with entire humanity ? These questions gave rise to perpetual controversies, which occasioned much waste of time, and loss of temper.

Arius had been accused of degrading the Son. Apollinaris, or Apollinarius, the younger, who became the author of a widely diffused heresy about the year 370, seems to have been driven by the horror of Arianism into the worse extreme of supposing, that Christ did not possess proper humanity ; that he had not a rational, but only a sensitive soul, the Deity supplying the place of the former ; and consequently that the Divinity suffered and died with him on the cross. To this Apollinarius is attributed the expression, *there is but one incarnate nature in Christ ;* an unfortunate expression, which lighted up the flame of controversy, and occasioned schims, which succeeding ages have not been able to repress.—The doctrine of the incarnation and its consequences were subjects of debate among the Fathers, and called forth decrees of councils, particularly in the three following centuries. It was a nice point to mark the *distinction* and *union* of the two natures in Christ, and preserve the latter without destroying the former.

Nestorius, Bishop of Constantinople, A. D. 428, and founder of the powerful sect of Nestorians, alarmed at the absurd consequences which followed the supposition of Apollinaris, and desirous of shunning the error of confounding the two *natures*, was betrayed into the use of expressions, which were thought to imply the existence of two *persons* in Jesus Christ. He was disgusted with the expression, "mother of God," which it was then becoming customary to apply to Mary. He considered it more proper to call her "mother of Christ." He was shocked too at the idea, that God had suffered and died. He acknowledged that perfect God was indissolubly united with perfect man in Jesus Christ ; but the language which he frequently employed appeared to his adversaries consistent only with the supposition, that this union was very slight and feeble ; and they could not discover, how the personal unity of the Saviour was preserved, while the divine and human natures remained distinct, as he described them to be. After some unsuccessful attempts had been made to induce him to retract his opinion, a general council was assmbled at Ephesus, A. D. 431, by which he was, in a tumultuous manner, condemned and deposed for heresy.

Eutyches had acquired fame at the Council of Ephesus, by strenuously combatting the errors of Nestorius ; and as the latter was accused of dividing the *person*, the former was soon after censured for confounding the *natures* of Jesus Christ, and in turn subjected to the anathemas of the church. Eutyches was the Superior of a convent at Constantinople, and became conspicuous for heresy about

the year 448. He maintained, in opposition to the doctrine of two natures in Jesus Christ, then esteemed catholic, that after the incarnation, the divine and human natures became blended in such a manner, that there remained only one nature in Christ, the divine nature having, as it was expressed, absorbed the human.—This opinion rapidly spread, particularly in Egypt, but proved to the orthodox fathers equally unpalatable with the opposite errors of Nestorius, and Eutyches was summoned before a council assembled at Constantinople, A. D. 448, by which he was condemned, deprived of his sacerdotal office, removed from the government of his monastery, and cut off from the communion of the church. He was afterwards absolved and restored, and they who had been active in procuring his deposition, were anathematized by a council assembled at Ephesus, A. D. 449, conducted with somewhat more than usual irregularity and violence. He was allowed, however, a short respite. He was again anathematized by the Council of Chalcedon, the fourth general or œcumenical council, A. D. 451. This council claims the merit of having ascertained and settled the doctrine of the incarnation, which, according to its creed, is in substance as follows. Jesus Christ is truly God and man, perfect in both natures, consubstantial with the father with respect to his divinity, and consubstantial with us with respect to his humanity. The two natures, the divine and human, are indissolubly united in him without confusion or change, each retaining all its former attributes, yet so united as to form one person.

The doctrine of the union of the divine and human natures in Jesus Christ, as held by the orthodox of succeeding ages, and received by trinitarians of the present day, does not differ, in any important particulars, from that established by the council of Chalcedon. The Church of England, which though not absolutely infallible, never errs, following in the steps of the unreformed Catholic church, determines that, "the son—took man's nature —so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man." Article second.—It is added by an expositor, "the essential properties of one nature were not communicated to the other nature—each kept his respective properties distinct, without the least confusion in their most intimate union."

"In whatever way," says Professor Stuart, "the union of the two natures was effected, it neither destroyed nor essentially changed either the divine or the human nature." He supposes Christ to be God omniscient and omnipotent; and still a feeble man of imperfect knowledge."

It is unnecessary to add more to show what the received opinion on this subject is.—The doctrine of the union of two natures in the person of Jesus Christ, in the form in which it is stated in the above extracts, is admitted, as far as we know, by all genuine trinitarians. No one of them doubts, that Christ was perfect man; no one of them professes to doubt that he was also perfect God. According to this doctrine, when fairly stated, an infinite nature with all essential attributes of omniscience, omnipotence, necessary and everlasting existence, incapable of suffering or change, was indissolubly united in the person of Jesus Christ with a finite nature, with all its properties, as imperfect knowledge, weakness, fallibility, exposure to sorrow, pain and death, in such a manner, that the two natures remain for ever distinct, each retaining unaltered all its former attributes.

This extraordinary doctrine furnishes, in the opinion of trinitarians, an explanation of two opposite classes, of expressions in the New Testament, one of which, they think, establishes the fact, that he is God, and the other, they are compelled to acknowledge, taken alone, favours the supposition, that he was a being distinct from God and inferior to him. Having assumed the doctrine of his supreme divinity as proved, and not being able to resist the fact, that much is said and done by him, and many things observed concerning him by the historians of his life and death, which have a manifest impropriety, we may say, glaring absurdity, upon any other supposition but that of his inferiority, in some sense, to the Father—much which they think proves him to have possessed entire humanity, they perceive the difficulties by which they are surrounded, and attempt to escape by saying, that he had both a divine and a human nature; that he sometimes acted and spoke in one, and sometimes in the other, of these natures; that when he said, for instance, that he did not know at what time an event was to take

place, he must be understood as refering to his human nature, and as intending to say, that he did not know it as man, although he knew it perfectly as God; that when he is described as having infirmities, and tasting of sorrows and death, these things are said of him as man. Whatever language, impressions, feeling and actions are attributed to him, which cannot be ascribed to him simply as God, must, it is affirmed, be attributed to his human nature.

Such is the famous "key," as it has been called, by the help of which the Scriptures are said to be rendered intelligible and easy.

Now to this hypothesis there are several strong objections, some of the principal of which we propose to state in our next number.

EXTRACT OF A SERMON,

FROM THE WORKS OF LAURENCE STERNE.

"*Her ways are ways of pleasantness, and all her paths are peace.*"—Prov. iii. 17.

There are two opinions which the inconsiderate are apt to take upon trust.—The first is,—A virtuous life is a life of liberty, pleasure, and happy advantages.—The second is,—and which is the converse of the first,—That a religious life is a servile and most uncomfortable state.

The first breach which the devil made upon human innocence, was, by the help of the first of these suggestions, when he told Eve, that by eating of the tree of knowledge, she would be as God; that is, she should reap some high and strange felicity from doing what was forbidden her.—But I need not repeat the success: Eve learnt the difference between good and evil by her transgression, which she knew not before; but then she fatally learnt at the same time, that the difference was only this; That GOOD is that which can only give the mind pleasure and comfort;—and that EVIL is that which must necessarily be attended, sooner or later, with shame and sorrow.

As the deceiver of mankind thus began his triumph over our race'—so has he carried it on ever since by the very same argument of delusion; that is, by possessing men's minds early with great expectations of the present incomes of sin,—making them dream of wondrous gartifications they are to feel in following their appetites in a forbidden way,—making them fancy, that their own grapes yield not so delicious a taste as their neighbor's, and that they shall quench their thirst with more pleasure at his fountain than at their own. This is the opinion which at first too generally prevails,—till experience and proper seasons of reflection makes us, at one time or other, all confess, that our counsellor has been (as from the beginning) an impostor;—and that, instead of fulfilling these hopes of gain and sweetness in what is forbidden,—on the contrary, every unlawful enjoyment leads only to bitterness and loss.

The second opinion, or, That a religious life is a servile and uncomfortable state, has proved a no less fatal and capital false principle in the conduct of inexperience through life, the foundation of which mistake arising principally from this previous wrong judgment,—that true happiness and freedom lie in a man's always following his own humor; that to live by moderate and prescribed rules, is to live without joy;—that not to prosecute our passions is to be cowards, and to forgo every thing for the tedious distance of a future life.

Was it true, that a virtuous man could have no pleasure but what should arise from that remote prospect,—I own we are by nature, so goaded on by the desire of present happiness, that was that the case, thousands would faint under the discouragement of so remote an expectation. But in the mean time, the scriptures give us a very different prospect of this matter.—There we are told, that the service of God is true liberty,—that the yoke of christianity is easy, in comparison of that yoke which must be brought upon us by any other system of living; and the text tells of wisdom,—by which is meant religion; that it has pleasantness in its way, as well as glory in its end!—that it will bring us peace and joy, such as the world cannot give!—So that, upon examining the truth of this assertion, we shall be set right in this error, by seeing that a religious man's happiness does not stand at so tedious a distance,—but is so present, and indeed so inseparable from him, as to be felt and tasted every hour; and of this even the vicous can hardly be insensible from what he may perceive to spring up in his mind from any casual act of virtue; and though it is a pleasure that properly belongs to the good, yet let any one try the experiment, and he will see what is meant by that moral delight arising from the conscience of well doing. Let him but re-

fresh the bowels of the needy,—let him comfort the broken-hearted,—or check an appetite,—or overcome a temptation,—or receive an affront with temper and meekness,—and he shall find the tacit praise of what he has done, darting through his mind, accompanied with a sincere pleasure; conscience playing the monitor even to the loose and most inconsiderate, in their most casual acts of well-doing, and is, like a voice whispering behind, and saying,—This is the way of pleasantness,—this is the path of peace—walk in it.

Lastly, to sum up the account of the temporal advantages which probity has on its side,—let us not forget that greatest of all happiness, which the text refers to;—in the expression of all its paths being peace, peace and content of mind arising from the conciousness of virtue; which is the true and only foundation of all earthly satisfaction; and where that is wanting, whatever other enjoyments you bestow upon a wicked man, they will as soon add a cubit, to his stature as to his happiness. In the midst of the highest entertainment,—this, like the hand writing upon the wall will be enough to spoil and disrelish the feast;—but much more so, when the tumult and hurry of delight is over; when all is still and silent; when the sinner has nothing to do but attend its lashes and remorses; and this, in spite of all the common arts of divertion, will be often the case of every wicked man; for we cannot live always upon the stretch;—our faculties will not bear constant pleasure any more than constant pain: there will be some vacancies; and when there are, they will be sure to be filled with uncomfortable thoughts and black reflections: *so that, setting aside the great after-reckoning*, the pleasures of the wicked are overbought, even in this world.

"UNQUENCHABLE FIRE."

The following is from "*Illustrations of the Divine Government, by* T. Southwood Smith, M. D." a most luminous work, which cannot fail to be read with interest and advantage by the candid of all classes.

ON THE ARGUMENT IN FAVOR OF ENDLESS MISERY, DERIVED FROM THE PHRASE UNQUENCHABLE FIRE.

The following passages have been deemed decisive proofs of the endless duration of the misery of the wicked.

Matt. xxv. 41; "Depart from me ye cursed, *eis to puir to aionion*, into eternal or lasting fire." Jude 7; "As Sodom and Gomorrah are set forth for an example, suffering the vengeance, *puros aioniou*, of eternal fire." This fire has been extinguished long ago. Matt. iii. 12; "But he will burn the chaff, *puri asbesto*, with unquenchable fire." Mark ix. 43—49; "And if thy hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, *into the fire that never shall be quenched*, where their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, *into the fire that never shall be quenched*.

And if thine eye cause thee to offend, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire, *where their worm dieth not, and the fire is not quenched*; for every one shall be salted with fire, and every sacrifice shall be salted with salt."

It is argued that our Lord in this passage repeats five times that the fire into which the wicked are cast, shall never be quenched; that three times he speaks of hell as a place where the worm dieth not, and that still farther to show the perpetuity of the sufferings of the wicked, he adds, "for every one shall be salted with fire." As it is the property of salt to preserve, it is argued, that the inference justly deducible from this awful intimation is, that this fire, while it torments its unhappy victims, shall not put a period to their existence, but, contrary to its natural effect, continues them in being.

A careful examination of this passage will show that this argument is founded upon a false interpretation of the metaphors which are employed, and that it is altogether fallacious. Jesus speaks of the wicked as being cast into the valley of Hinnom, into the unquenchable fire, where the worm dieth not. Yet "in the valley of Hinnom, the worm died when its food failed, and the pile on which human sacrifices were burnt to Moloch was often extinguished." *Newcome.*

"These emblematical images, expressing hell, were in use among the Jews before our Saviour's time. The son of Sirach says, vii. 7, 'The vengeance of the ungodly is fire and worms.' Judith xvi. 17; 'The Lord will take vengeance on

the nations, &c. in the day of judgment, in putting fire and worms in their flesh.'" *Lowth's* Note on Isaiah lxvi. 24.

When it is said that every one shall be salted with fire, or every sacrifice is salted with salt, this is to be understood, not "literally as the law requires, Levit. ii. 13, but figuratively, with the salt of divine assistance and instruction. Salt being a preservative of food from hasty corruption, was among the Jews an emblem of virtue and knowledge, by which the mind is purified. Coloss. iv. 6.; 'Let your speech be always with grace, seasoned with salt.'" *Newcome.*

That the phrase *unquenchable fire*, upon which so much stress is always laid in the argument for Endless misery, does not denote a fire which shall never cease, is most certain. The following passages afford irresistible evidence, that it is constantly used in the scriptures in a limited sense.

Jer. xvii. 27; "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burthen, even entering in at the gates of Jerusalem on the Sabbath day, *then will I kindle fire in the gates thereof*, and it shall devour the palaces of Jerusalem, AND IT SHALL NOT BE QUENCHED." Yet the same prophet predicts that Jerusalem shall be rebuilt, ch. xxx. 18, &c.

Ezek. 20, 45—48; "Moreover the word of the Lord came unto me saying, Son of Man, set thy face towards the south, and say to the forest of the south, Hear the word of the Lord. Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, THE FLAMING FLAME SHALL NOT BE QUENCHED, and all faces from the south to the north shall be burned therein, and all flesh shall see that I the Lord have kindled it; IT SHALL NOT BE QUENCHED"

If it be supposed that these menaces were actually executed upon Jerusalem, and that when this devoted city was destroyed the prophecy was literally accomplished, it must be admitted that the fire which consumed it is already extinguished, and that therefore the scriptural meaning of an unquenchable fire is not one which has no termination. If these dreadful threatenings be more justly considered as figurative, it must be allowed that they express the Divine displeasure, and the severity of the punishment which is inflicted on the disobedient, but not that they determine any thing relative to its duration.

Isaiah xxxiv. 9—11; "And the streams thereof (of the land of Idumea) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof into burning pitch. IT SHALL NOT BE QUENCHED NIGHT NOR DAY; *the smoke thereof shall go up forever;* from generation to generation it shall be waste; none shall pass through it *for ever*. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stone of emptiness."

No fire, with which the wicked are threatened, is expressed in language so strong as this, yet it is obvious that this phraseology cannot denote a fire which shall never end; for if any one can believe that Idumea was really turned into pitch and brimstone, and set on fire, yet it is impossible to suppose, that it will continue burning through the ages of eternity; and if the denunciation be in a figurative sense, the calamities it threatens must be understood to be of a temporal nature, and therefore of limited duration.

[*From the Messenger of Peace*]

To the Editors of Universalist Publications in the United States.

BRETHREN,

As it has been the wish of the ministers and members of the General Convention of Universalists, to have an history of the rise and progress of Universalism in the world, together with biographical sketches of the lives and writings of those fathers in the church, distinguished for their learning and piety in former ages, who have advocated and defended that doctrine; and whereas that laudable wish has not been carried into effect; the editor of this paper would suggest to his brother editors engaged in the cause of Universal benevolence, and to his brethren in the ministry enjoying like precious faith the propriety of publishing in the several papers, a list of the ministers employed within the immediate circulation of their respective papers or belonging to each different association; together, with a list of the number of the societies in each state, and their present state and standing. The propriety of this procedure, arises from the very limited knowledge which many Universalists have of the present state, and prosperity of the doctrine which they have embraced. In some places, until very recently, the doctrine has been called by the name of the preacher officiating

in that vicinity, and the opposers of the doctrine, do not know that there is half a dozen ministers of the order in the world.

It is not believed that the weight of numbers who may preach or believe the doctrine, will add any thing to the truth of it; neither is it desired to make an ostentatious display of numbers, that this plan is suggested. But it is our duty to endeavor to remove every obstacle thrown in the way of weak and timid minds and to place before our fellow men all that information which may have a tendency to encourage them to seek after truth.

It is believed that many refuse to listen to the doctrine on account of the wrong impression they have, that the preachers of it are very few in number, and that few indeed are those who have embraced it, and to this belief they are led, in many instances, by the misrepresentation of their ministers. We are all fond of having numbers on our side believing with us. When we find we are not alone we are encouraged, and are the more ready to acknowledge our faith. But aside from these considerations, an history of the rise and progress of Universalism in America would be useful and is called for by the wishes of all Universalists who sincerely believe the doctrine and feel interested in its prosperity; this history will appear, we trust, at no very remote period, and to give facility to whoever may complete it, a general summary of the preachers in each association, or within the vicinity of each periodical paper, together with a concise statement of the present state of the several societies is much to be desired, and would be of great advantage. In this the brethren in the ministry could greatly assist the several editors, and by this means much useful and needed information might be obtained with little trouble and expence.

Should my brother editors think that the adoption of the proposed plan or something similar, will be effective of the diffusion of useful knowledge as to the present state, and numbers of the Universalist Societies in the United States, they are requested to notice it in their papers; inviting their brethren in the ministry to aid them in obtaining the required information.

R. C.

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYABLE IN ADVANCE. W. WOODWARD, PRINTER.

POETRY.

SELECTED.

A FRAGMENT.

When darkness veil'd the boundless scene,
And fear display'd her haggard face,
Wrapt in the gloom, my trembling soul
Dar'd to distrust her Parent's grace.
At length the light of day burst forth,
Tidings of joy, from Heav'n I heard,
Faith saw the rays, Hope caught the sound,
And triumph'd in the Heav'n born "Word."
I scann'd Creation's volume o'er,
I look'd around, beneath, above,
Where'er I cast my wand'ring eyes,
I read, enraptur'd, "God is Love."
Thro' all the grand design; I trac'd
Such traits of Goodness, Pow'r and skill,
As taught my soul no more to doubt
His love, or tremble at his will.
O! Heav'n; forbid the unhallow'd thought;
That God will ever cease to love,
Nor longer, through the gloom of fear
Permit my fancy, wild, to rove.

J. FRIEZE.

☞TO OUR PATRONS.

Our subscribers will recollect that the terms of our paper are $1 00 per annum, *payable in* ADVANCE. It is extremely unpleasant to be obliged to repeat our importunities for a just demand which is so small as the amount from each subscriber. In the *aggregate*, the sum is considerable. We would return our grateful acknowledgements to those who have complied with our terms. But the following single remark will show that many of our nominal patrons have not yet rendered us any assistance: though the Herald is payable *in advance*, yet a considerable number have not made any returns for the *first volume*; and but about *one seventh part* of the whole number of our subscribers, have paid for the second volume, although the volume is now more than half out.—This unreasonable and unnecessary delay must occasion serious embarrassment on our part. The printer must be paid. With an ample subscription list, it is truly surprising and lamentable that there should be so much negligence in making those returns which are well known to be *indispensable* to the continuance of our paper. We presume that the *delay* of some of our patrons, has exceeded their *own expectations* as well as ours; and we honestly assure them that we hope to be spared the pain of again calling their attention to this subject.